لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

KHILAFAT LIBRARY

Nabuwwat, Fath 1357—Nov. December 1978

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

KHILAFAT LIBRARY

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland correspondents)
NAZIR ISLAH-O-IRSHAD
Sadar Anjuman Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
SECRETARY
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITOR

M. G. AHMAD

Annual subscription including packing and postage :

1.	Pakistan and Ceylon	... Rs. 15
2.	England aud other sterling areas	... £ 3.
3.	U.S.A. and other doller areas	... $ 3.00

Notes : Cheques and drafts should preferably be drawn on a Pakistani bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U. S. A. and 4 sh. for U.K. should be added to the amount of subscription.

CONTENTS

1. The Lost Tribes of Israel ... 265
M. M. Ahmad

KHILAFAT LIBRARY

نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, PAKISTAN

Vol. LXXIII Nov., Dec., 1978—Nabuwwat, Fath 1357 No. 9

THE LOST TRIBES OF ISRAEL

By M. M. Ahmad

KHILAFAT LIBRARY

The three most important world religions—Judaism, Christianity and Islam—have a deep though conflicting interest and involvement in Jesus. Between them, the three religions claim adherents which account for a vast majority of the world population. The present conference is designed to focus world attention on a matter of great importance so that the controversy around the person of Jesus is resolved and all seekers after truth are enabled to shed their wrong beliefs. It certainly is an invitation to each one of us to reflect deeply on the matter, weigh objectively the evidence and historical proof now available, and acknowledge the truth even if it is in conflict with our present beliefs.

The enigma surrounding the crucifixion of Jesus and his post-crucifixion life among the lost tribes of Israel was first untangled through Divine Guidance by Hazrat Mirza Ghulam Ahmad, the Promised Messiah, in his book "Jesus in India" which was written as far back as 1899. The evidence on the

subject which has been gathered by many scholars since and which has been put together from old books has only confirmed the thesis which he had presented some 80 years back. The controversies still persist, the differences still exist, but the consensus in the direction pointed out by the Promised Messiah, at the close of the last century, is indeed unmistakable. We believe it is only a matter of time that the world will be compelled to acknowledge the truth which Divine Guidance had revealed to him. This will have a profound impact on the adherents of all the three great world religions and will greatly help them to reach common ground from which should arise an era of tranquility and peace after which humanity strives ceaselessly, but without success so far.

It will be relevant if the present beliefs of the vast majority of the adherents of the three religions on Jesus are briefly summarized here.

KHILAFAT LIBRARY

The Jews totally reject Jesus, share no part of his mission and, indeed, believe that according to the Old Testament his death on the cross was an accursed death (Deuteronomy 21 : 23).

The Christians, on the other hand, claim that Jesus died on the cross in atonement of the sins of humanity, was resurrected soon thereafter and then ascended to Heaven.

The vast majority of outhodox Muslims believe that Jesus was never put upon the cross, ascended bodily to heaven and will come down to earth again to smash the cross and what it stands for and to purify the faith of the believers.

In common with other Muslims, the Ahmadiyya Community believes that Jesus was a righteous prophet raised by God among the Israelites. The Ahmadyyia version of the crucifixion is that Jesus did not die on the cross. When he was taken down from the cross he was still alive but only in a state of swoon or unconciousness. He was removed to the sepulchre by his close friends and follow-

ers. Healing ointments and herbs were administered to his wounds and he was restored to health. He then travelled to the East in search of the lost ten tribes of Israel in fulfilment of his Divine Mission, lived to a ripe old age and was buried in Kashmir. References to his Second Advent are not to be interpreted as his return in his physical body but relate to the advent of one who will come in his power and spirit, with many common similarities; he will restore and revive the beliefs and faith of the Muslims and others in the true teachings of Islam.

Before I revert to the proclaimed Divine Mission of Jesus to the lost tribes of Israel, it will be helpful to show that he did not die on the cross. Since this is not the main subject of my address and will no doubt be covered by other speakers, I will confine myself to brief references in support of Jesus' survival from the cross. This alone can form the basis of his subsequent travels in search of the lost tribes of Israel in the post-crucifixion period of his life.

The fact that Jesus did not die on the cross can be established on the basis of evidence drawn from the following. sources:

(a) The Scriptures and the Holy Quran;
(b) Medical evidence;
(c) Other historical proof.

KHILAFAT LIBRARY

Let us first examine the evidence provided by the Scriptures and the Holy Quran.

1. First of all, we have the prophecy of Jesus himself as recorded in Matthew 12 : 39, 40 and Luke 11 : 29, 30. "There shall be no sign given to it but the sign of Jonah, the prophet. For as Jonah was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth". Now it is an admitted fact that Jonah entered alive in the whale's belly and also came out alive. Jesus tells us that he shall be in the heart of the earth in the same manner as Jonah was in the whale's

belly. In other words, he would enter alive into the heart of the earth and come out alive. No other interpretation can establish a similarity between the two. In citing his resemblance with the prophet Jonah, Jesus foretold his own end indicating that he would not die on the cross but would, like Jonah, be only in a state of unconcsiousness.

KHILAFAT LIBRARY

2. The Old Testament says that "a person who dies on the cross is accursed of God". Such a death is inconceivable for a righteous prophet of God and the occurrance of such an event deserves to be rejected out of hand on that score alone.

3. After Jesus was taken down from the cross, his body was handed over to Joseph of Arimathaea—a respectable, noble man of the neighbourhood commanding great influence with everyone, including the Romans. He was a secret disciple of Jesus. The handing over of the body of Jesus to him was part of the design of Pilate to save Jesus, since Pilate, both under the influence of his wife's dream and his own convictions, was favourably disposed toward Jesus, and whatever hostile action he took against Jesus was only out of fear of the Jews. Joseph found that Jesus was in fact not dead but only unconscious and removed him to a large new sepulchre in a garden close by.

4. The Gospels afford further proof that it was not in a celestial body but in the same body of flesh and bone which had been nailed to the cross that Jesus appeared to his disciples after his supposed death. Thus we read that Jesus appeared to the 11 disciples as they sat at a meal (Mark 16 : 9, 14). And when they saw him they supposed that they had seen a spirit but he showed them his hands and feet and asked them to handle him saying, "A spirit hath not bones and flesh as ye see me have". Then he took from them a piece of broiled fish and honeycomb and ate it before them (Luke 24 : 39-43). It is evident that the acts which Jesus performed like eating, drinking, sleeping holding conversations and taking a long journey, were performed with a human body and not with a celestial body. This proves irrefutably that Jesus did not bodily rise to Heaven.

The Gospels show that Jesus remained on the cross for a very short time and because of the sanctity of the Sabbath on the following day and the storm on that afternoon, his body was removed speedily from the Cross. His wounds were treated with a special ointment and on gaining strength he escaped to Galilee.

Let us now see what evidence the Holy Quran provides on the subject. It is stated in the Holy Quran.

و ما قتلوه و ما صلبوه و لا كن شبه لهم

i.e. the Jews did not slay Jesus nor did they put an end to his life on the cross but simply were in doubt concerning his end.

In other words, they imagined that Jesus had died on the cross which was in fact not true.

KHILAFAT LIBRARY

Another verse of the Holy Quran regarding Jesus runs thus;

و جيها فى الدنيا و الاخرة و من المقربين

He would be distinguished in this world and in the next and would be one of those who have near access to God. In other words, it was proclaimed that Jesus would attain to dignity, honour and eminence in this world and in the next. Worldly honour and eminence certainly did not come to him in the land of his birth and the fulfilment of this part of the prophecy took place only after he had journeyed to Kashmir where he achieved temporal dignity among the lost tribes of Israel.

Again we find in the the Holy Quran the words :

و كنت عليهم شهيدا ما دمت فيهم فلما توفيتنى كنت انت الرقيب عليهم

which show that in answer to a question from God if he had taught the people to take him (i.e. Jesus) for God, Jesus would state"...and I was a witness of their actions so long as I lived among among them but since Thou didst cause me to die, Thou hast watched over them". These words tell us plainly that the Christians departed from Jesus' teachings after his death. In another verse the Holy Quran hints at his journey to Kashmir. It says :

و اوینهما الی ربوة ذات قرار و معین

which means... "and We gave Jesus and his mother refuge on a lofty place which was secure and watered with springs". The word اوی used in Arabic signified the giving of refuge against danger. It will thus be seen that the thesis about Jesus having escaped from the cross, as stated in the Gospels, is also confirmed by the verses on this subject in the Holy Quran.

Let us now see what the medical research and evidence on this subject signifies.

KHILAFAT LIBRARY

We learn from the Gospels that Jesus remained nailed to the cross only about three hours and this was by no means sufficient to bring about his death. It was a Friday afternoon when he was put upon the Cross. The following day was the Sabbath and the Passover of the Jews who were strictly forbidden to leave anyone nailed to the cross on the sacred day. There was darkness over the whole land and the Jews, fearing lest they should sin against the Lord by profaning the Holy Day, hastened to take down the body of Jesus. Happily for Jesus, although the soldiers came and broke the legs and bones of the other two who had been put on the cross at the same time, gave no such treatment to Jesus.

Further medical evidence is provided by the story of the piercing of the side of Jesus with a spear by one of the soldiers at the time of the removal of the body from the cross, when blood and water poured forth from the resultant wound. This flow of blood from the wound shows that Jesus had not died upon the cross as blood could not have poured out from a dead body.

We also have the evidence in hundreds of books on medicine which describe an ointment as مرہم عیسیٰ which means the "ointment of Jesus". Materia Medica in Greek stated that this ointment was first prepared for the injuries received by Jesus Christ. The reference to this ointment is found in over a thousand books in medicine including the famous book 'Qanun'

by Bu Ali Sena (Avicenna). The ointment is particularly suited to stop the flow of blood from external injuries. The appendix to this paper lists 35 well-known books which contain a description of the ointment of Jesus.

There has recently been another remarkable discovery in the form of the Turin Shroud, whose history goes back to the ninth century, when it was in Jerusalem.

Prof. Max Frie, a distinguished criminologist and director of the scientific laboratory of the Zurich police, has tested the Turin Shroud for the pollen adhering to it, and, after years of meticulous analysis, using the most advanced techniques, has been able to build up a detailed picture of the shroud's history and origins. In particular, he discovered on the shroud tiny grains of fossilized pollen that after detailed tests, turned out to be from plants existing only in Palestine twenty centuries ago. This result of Max Frie's investigation into the shroud is contained in Mr. Faber-Kaiser's book on "Jesus Died in Kashmir" published in 1976. This author is a scholar of comparative religion who has pieced together an impressive dossier which fills a number of biblical lacunae that have perplexed scholars for hundreds of years. Let me quote another passage from this author's book:

KHILAFAT LIBRARY

> "...After seven years of investigations concerning the shroud that covered (Christ's) body, many scientists have come to the conclusion that Jesus was buried alive. The experts affirm that the Holy Shroud preserved in Turin lay on a crucified body that suffered exactly the same passion as Jesus, but state that this person did not die on the cross, but was buried while still alive. The twenty-eight bloodstains on the shroud prove this. The investigators assure us that a corpse wrapped in a shroud could not bleed in that manner. Jesus was buried alive, unless a second Jesus existed and he was made to suffer the same agony."

In the same book the author quotes Kurt Berna's book in German on "Jesus Did Not Die on the Cross". This author talks of the importance of the discovery of this shroud for both the Christian and the Jewish religions—and indeed for Islam also which he omitted to mentions—and, in his letter to Pope John XXIII, he clearly mentioned that..." this discovery suggests that the present and past teachings of Christianity are incorrect". Kurt Berna also concludes that medical evidence shows that Jesus was not dead when he was wrapped in the shroud because had he been dead no fresh blood could have flowed from his injured body and left traces on the cloth.

It will be seen that the combined evidened from the Scriptures, the Holy Quran, important medical research and the recent stimulating research on the Turin Shroud clearly affirm that Jesus did not die on the cross. Now, if Jesus did not die on the cross and did not bodily ascend to Heaven, where did he go? We have shown that the story of his resurrection and bodily ascension is a myth. Incidentally, no one has cared to explain why there was an interval of three days between the removal of the body from the cross and Jesus' alleged resurrection and ascension to Heaven. This interval of three days is, in fact, only consistent with his medical treatment and escape after gaining strength from his ordeal on the cross. This introduces us to the story of his travels in search of the lost tribes of Israel.

KHILAFAT LIBRARY

We read in the Bible that Jesus Christ was sent only "to the lost sheep of the House of Israel" (Matthew 15:24) and that he had come "...to seek and save that which was lost" (Luke 19:10). Now if the Jews living in Palestine are to be regarded as lost then the Israelites who had settled further afield must certainly by so regarded, for they were lost physically as well as spiritually. Jesus further said that he had come to *seek* that which was lost and this can by no means apply to any but the Israelites who lived further away from Palestine. The Jews of Palestine were around him in large numbers and, there-

fore, it was not necessary for him to *seek* them.

It is an historical fact that the Israelites were divided into 12 tribes of which two were in the country where Jesus taught his Gospel and was put on the cross and the other 10 were scattered in other lands. The assigned Divine Mission of Jesus would not have been complete, much less could it be described as successful, without his appearance among remaining 10 tribes representing a vast majority of the Israeli people. The choice here is either to admit that Jesus failed to comply with his Divine Mission—an obvious contradiction in terms in regard to any prophet—or that he did travel to that part of the world where the remaining 10 tribes, representing an overwhelming majority, had settled.

There is other evidence in the Gospels of Jesus going to the East. The star which indicated his birth appeared in the East (Matthew 2:2). Guided by this star certain wise men undertook a long journey and visited the place of his birth. This shows clearly that they had been waiting for his appearance as the promise of the appearance of a Messiah and the signs of his advent had been given to none but the Israelites. Therefore, the men that came from the East on seeing the star must have been Israelites.

KHILAFAT LIBRARY

It is claimed that the people of Kashmir, Afghanistan, parts of India and the surrounding lands represent the lost tribes of Israel. Let us critically examine if this contention can be proved by historical and other forms of evidence.

Let me begin with a quotation from the second book of Esdras: "And whereas thou sawest that he gathered another peaceable multitude unto him, those are the ten tribes which were carried away prisoner out of their own land in the time of Hosea, the King, whom Shalmanesar, the King of Assyria led away as captive, and he crossed them over the waters, as they come into another land. But they took this counsel among themselves that they would leave the multitude of the heathen and go forth into a farther country...that they might raise up their

statues which they never kept in their own land. And they entered into Euphrates by the narrow passage of the river, for the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go, even for a year and a half; and the same region is called Asareth."

KHILAFAT LIBRARY

This shows that the ten tribes had not returned to their "own land" but had left their place of captivity for a place which to them looked even farther away from their own land, i.e. further towards the East and to a place called Asareth.

The confirmation of what has been stated above is to be found in Tabaqat-i-Nasiri where it is stated :

> "..... in the time of the Shansabi dynasty, a people called Bani Israel (Children of Israel) used to live in Asareth and were engaged in trade. Thomas Ledlie in his book, "More Ledlian", writing on the origin of Afghans, gives cogent reasons for connecting Asareth with Hazara District in the N.W.F. Province of Pakistan; and the territory of Kashmir adjoins that of Hazara. But the old boundary of Asareth in Swat was just on the opposite bank of the Indus river and higher up near Chilas, ran into Kashmir territory"

St. Jerome, who wrote in the fifth century of the Christian era while discussing the "Dispersion of Israel", stated "...Until this day the ten tribes are subjects to the Kings of the Persians nor has their captivity ever been loosened."

Another eminent scholar, Dr. Alfred Edersheim, in his book entitled "The Life and Times of Jesus, the Messiah" says the vast numbers of Israelites estimated at millions, inhabited the trans-Euphrates provinces—the great mass of the ten tribes was in the days of Christ as in our own times, lost to the Hebrew nation,

We read in the Jewish encyclopedia under the heading

Tribes : "Abraham Farissol identifies the River Ganges with the River Gozan and assumes that the Bani-Israel of India are the descendants of lost ten tribes."

Having regard to the migration of the ten tribes and their broad location in the region between parts of Persian through Afghanistan to Kashmir and parts of India, let us look more closely at the history of the people of these regions.

The claim of Afghans to be the Children of Israel is not merely founded on tradition It is supported by ancient monuments, old inscriptions and historical works which are still to be found in manuscripts in their possession. In these books of history the genealogies of the Afghan tribes are given in great detail. The most ancient manuscript available to us is Rauzat ul Albab fi Tawarikhul Akabir wal Ansab—The Garden of the Learned in the History of Great Men and Genealogies—by Abu Suleman Daud bin Abul Fazal Muhammad Albenaketi which was written in 717 A H. and in which the author traces the ancestry of the Afghans to the Israelites.

KHILAFAT LIBRARY

Bukhtawar Khan in his most valuable universal history Mirat-ul-Alam, the Mirror of the World, gives a vivid account of the journeys of the Afghans from the Holy Land to Ghor, Ghazni, Kabul and other places in Afganistan. Similarly Hafiz Rahmat bin Shah Alam in his Khulasat-ul-Ansab and Fareed-ud-Din Ahmad in Risala-i-Ansab-i-Afghana give the history of the Afghans and deal with their genealogies. They both prove that the Afghans are the descendants of Israel through King Talut.

Sir Alexander Brunes in his book "Travels into Bokhara" which he published in 1835 states "The Afghans called themselves Bani Israel, that is children of Israel. The Afghans look like Jews and the younger brother remarries the widow of the elder. The Afghans entertain strong prejudices against the Jewish nation which would at least show that they have no desire to claim, without just cause, a descent from them". The same distinguished author, when he was sent as British Envoy to the Court of Kabul in 1837, questioned the King of the Afghans about the descent of his people from the Israelites. He was told by

the King that "his people had no doubt of that".

Similarly, Dr. Joseph Wolff, in his book "Narrative of a Mission to Bokhara in the Years 1843-1845" was "wonderfully struck with the resemblance which the Yusuf Zayes and the Khaibaries, two of their Afghan tribes, bear to the Jews". The same is affirmed by J.B. Fraser in his book "An Historical and Descriptive Account of Persia and Afghanistan" which he published in 184[illegible] and I quote:

KHILAFAT LIBRARY

> "According to the Afghans' own tradition they believe themselves to be descendants from the Jews...they preserved the purity of their religion until they embraced Islam."

Again, we have the evidence of George Moore in his famous work "Lost Tribes" published in 1861. He gave numerous facts to prove that these tribes are traceable to the Afghans and the Kashmiris, After giving details of the character of the wandering Israelites, he said:

> "And we find that the very natural character of Israel reappears in all its life and reality in countries where people call themselves Bani Israel and universally claim to be the descendants of the Lost Tribes. The nomenclature of their tribes and districts, both in ancient Geography, and at the present day, confirms this universal natural tradition. Lastly, we have the route of the Israelites from Media to Afghanistan and India marked by a series of intermediate stations bearing the names of several of the tribes and clearly indicating the stages of their long and arduous journey."

Moore then goes on to say:

> "Sir William Jones, Sir John Malcolm and the missing Chamberlain, after full investigation, were of the opinion that the Ten Tribes migrated to India, Thibet and Cashemire through Afganistan."

Moore has mentioned only three eminent writers on the subject. But reference can also be made with advantage to General Sir George Macmunn, Col. G B Malleson, Col. Failson, George Bell, E. Balfour, Sir Henry Yule and Sir George Rose.

They, one and all, independently came to the same conclusion.

Among more recent writers on the ancestry of the Afghans, Dr. Alfred Edersheim states as follows:

> "Modern investigations have pointed to the Nestorians and latterly, with almost convincing evidence (so far as it is possible), to the Afghans as descendants from the lost tribes."

KHILAFAT LIBRARY

Similarly, Sir Thomas Holditch, in his book, "The Gates of India" says:

> "But there is one important people (of whom there is much more to be said) who call themselves Bani Israel who claim a descent from Cush and Ham, who have adopted a strange mixture of Mosaic Law in Ordinances in their moral code, who (some sections at least) keep a feast which strongly accords with the Passover, who hate the Yahudi (Jew) with a traditional hatred and for whom no one has yet been able to suggest any other origin than the one they claim, and claim with determined force, and these people are the overwhelming inhabitants of Afghanistan and Kashmir"

It will therefore be acknowledged that ethnical and historical evidence, both ancient and modern, establish that Afghans are the descendants of the lost tribes of Israel. The same is true of the people of Kashmir whose descendants can be traced back to the tribes of Israel as has been mentioned in some of the quotations reproduced above. The Kashmiris also claim to be Bani Israel (that is, Children of Israel) and call themselves Kashar which is a Hebrew word meaning right. But let us probe further into this claim and examines what historical and other evidence is available to substantiate it.

The first three early historians of Kashmir, namely Mulla Nadiri (1378-1416) in his book "Tarikh Kashmir, (History of Kashmir)", Mulla Ahmad in his book "Waqaya-i-Kashmir (Events

of Kashmir"), and Abdul Qader Bin Qazi-ul-Quzat Wasil Ali Khan in his book "Hashmat-i-Kashmir", have all categorically stated that the inhabitants of Kashmir were the descendant of Israel. The last mentioned author adding that they had come from the Holy Land.

KHILAFAT LIBRARY

Apart from these three Muslim historians of Kashmir, the Hindu scholars like Pandit Narain Kaul in his book "Guldasta-i-Kashmir" describe Kashmiris as being of Jewish countenance and descent.

Pandit Jewaher Lal Nehru, ex-Prime Minister of India and an eminent scholar of history in his book "Glimpses of World History" writes "All over Central Asia, in Kashmir and Laddakh and Tibet and even farther North, there is still a strong belief that Jesus or Isa travelled about there".

Have the Western travelers and writers any different story to tell? No. They, too, ascribe the same origin and descent to the people of Kashmir. Thus, Francis Bernier (a courtier in the Court of Emperor Aurang Zeb) states that the inhabitants of Kashmir struck him as resembling Jews having the countenances and manners of the Israeli people.

S. Manoutchi, a physician in the service of Emperor Aurang Zeb, corroborates Francis Bernier and states that although"...we find no remains in Kashmir of the Jewish religion, there are several vestiges of a race descended from the Israelites."

Again George Foster in his famous work "Letters on a Journey from Bengal to England" in 1873 writes:

> "On first seeing the Kashmirians in their own country. I imagined from their garb, the cast of their countenance, which was long and of a grave aspect, and the forms of their beards, that I had come among a nation of Jews."

The Rev. Claudius Buchanan talks about the discovery of an ancient manuscript of Moses in Hebrew which was written on a roll of leather 48 feet in length and about which he was

told that it was brought from Kashmir.

The Kashmiri pundits claim that they had come from Persia and beyond and that some of their people had settled on the Malabar Coast. Mr. Henry Wilson in his book "Travels in Himalayan Provinces" writes "...the physical and the ethnicl character, which so sharply marks off the Kashmiris from all surrounding races, has always struck observing visitors and they have universally connected them with the Jews."

Major H. W. Bellew in his book "Kashmir in Kashgar" refers to the dress of Kashmiri men and their women and their features and infers from these and other facts their descent from the Jews.

KHILAFAT LIBRARY

Similarly, Mr. Cowley Lambert in his book "A Trip to Kashmir and Ladakh" refers to the physical appearance of the Kashmiris and concludes that they have "a most unmistakable Jewish cast of face".

Similarly, Mr. James Milne in his book "The Road to Kashmir" states that the three races (Aghans, Afridis and Kashmiris) have large aquiline features and skins which have been well described as subdued Jews.

More recently, Sir Francis Youghusband, who for many years was the British Representative in Kashmir, writes :

> "Here may be seen fine old patriarchal types, just as we picture to ourselves the Israelitish heroes of old. Some, indeed, say.....that these Kashmiris are the lost tribes of Israel and certainly as I have already said, there are real biblical types to be seen everywhere in Kashmir and especially among the upland villages. Here the Israelitish shepherd tending his flocks and herds may any day be seen."

We also find a Christian missionary who lived in Kasbmir for many years (C E. Tyndale Biscoe) who concedes "..... .. the Kashmiris belong to the lost tribes of Israel as many of

them have such Jewish noses, also their love of money and of getting the better of their neighbours is a strong one."

Mr. John Noel in an article in Asia Magazine in 1930 under the title "The Heavenly High Snow Peaks of Kashmir" writes about Kashmiris as follows :

> "They seem more perfectly Jewish than the purest Jews you have ever seen ; not because they wear a flowing cloak-like dress that conforms to your idea of biblical garments, but because their faces have the Jewish cast of features. The curious coincidence—or is it a coincidence ? — is that there is a strong tradition in Kashmir of its connection with the Jews. A recent Indian writer, Mr. V. Rangacharya, in his "History of Pre-Moslem India" discribes the inhabitants of Kashmir to the North West Frontier of Kashmir to be 'very Jewish'."

KHILAFAT LIBRARY

Here then, we have an overwhelming accumulation of historical evidence emanating from a large number of independent and objective scholars, from different countries, belonging to different religions, but all asserting the close connection of the Kashmiris to their Israeli descent. The evidence is visible in ethnic features, which no one can concoct or fabricate, in the dress which they wear, in names of persons which they carry, in names of places where they live—indeed, an all permeating reflection of their origin and and past. When this large volume of varied evidence is seen in the context of what the Holy Quran and the Scriptures contain on the subject one is left with the conclusion that the lost tribes of Israel did settle primarily in the area now known as Afghanistan and Kashmir and some parts of India, like Bombay and the Malabar Coast.

We have the evidence of the Holy Quran and the Scriptures. We have also the evidence of eminent writers and historians, both ancient and modern, on the migration and the settlement of the lost tribes of Israel in new lands away from

their original home. In search of facts and truth, however, let us look if there is also other evidence available on this subject.

Now it is a well known historical fact that migrating people carry with them their customs, their traditions and, sometimes, even the names of places of their original homeland. The names get distorted, and customs undergo some change in new environment, or by passage of time, but nevertheless leave behind sufficient trraces of their origin. By itself this type of evidence may not be sufficient to categorically establish a particular proposition but at the same time it cannot disregarded as irrelevant or of no value. I reproduce below a few names of tribes and places in Kashmir, in Afghanistan, in northwestern parts of present Pakistan, in Gilgit, Ladakh areas which bear strong resemblance to biblical names and betray their Israeli origin.*

KHILAFAT LIBRARY

As will be seen, these names are either replicas of biblical names or bear strong and close resemblance to them. The small deviations are both a product of time and change of language and some distortion. No one can travel even a short distance in these countries without coming across a member of a tribe or name of a place or a monument which historically takes him back to the biblical period.

Khwaja Nazir Ahmad in his book "Jesus In Heaven on Earth" has infact listed some 405 such names in Afghanistan, Kashmir and parts of Pakistan and India which show strong similarities and common origin with biblical names and those interested can have recourse to this valueable piece of research.

The strong linguistic evidence is further fortified by and reflected in customs and habits which, despite the passage of centuries and change of religion, have persisted. Both Afghanistan and Kashmir observe customs, and practice ceremonies on births, burials, funerals, marriages, eating habits and on festivals which

---

*See Appendix Attached.

establish similarities with those of the Jews. A detailed collection of them is also available in the book to which I have already referred.

Again, the common heritage and ancestry is reflected in the structure of the Kashmiri boats and the heart-shaped oars commonly used to paddle them. Major T.R. Swinburne in his book "A Holiday in the Happy Valley", on this unusual evidence alone, connects the Kashmiris with the lost tribes of Israel. Again, all three peoples name their sub-tribes after various animals and practice methods of irrigation of which the origin can be traced back to the Israelites and Egypt.

The evidence of common ancestry and heritage is also to be found embedded deeper even in traditions, folklore and fables which resound with stories of Jewish flavor and origin. There is a well in Afghanistan and also in Kashmir called Chahi Babal, that is the Well of Babylon, associated with angels like Harut and Marut.

KHILAFAT LIBRARY

The archaeological discoveries also point in the same direction of common ancestry and the pottery found in Afghanistan and Kashmir bears close resemblance to celadon found in Babylon and associated with the Jews.

The old monuments in Kashmir tell the same familiar story. The ancient temples in Kashmir have little in common with Buddhist or Brahmanical architecture and have more affinity with the Jewish synagogues and pediments of Syrian origion. G.T. Vigne in his book "Travels in Kashmir, Ladakh and Iskardoo" raised the question whether the Kashmiri temples had not been built by Jewish architects. Similarly, Dr. James Ferguson, an authority on Indian and Eastern architecture, notes as a point of interest that temples in Kashmir reproduce, in plan at least, the Jewish temple, more nearly than any other known building.

There is also the famous Takhte Sulaiman in Srinagar which is associated in Kashmiri tradition with the visit of King Solomon and is described as an exact replica of the throne of

Absalom, the third son of David, in the Woods of Ephraim not far from Jerusalem.

The mass of evidence on the settlement of the lost tribes of Israel in Kashmir, Afghanistan and the surrounding lands is indeed formidable. It is to be found in religious books, in books of history and research by ancient and modern writers belonging to different countries and different faiths. The adherents of these faiths violently disagree on many fundamentals of life and faith but reveal a rare unanimity and consensus on the descent of the Afghans and the Kashmiris from the ancient Israeli stock.

The evidence is indeed all permeating. It is reflected in their distinctive features, in language, in names, in dress in customs, in traditions, in folklore, in pottery, in architecture, in monuments—in fact in every conceivable aspect of human life and activity. It is difficult to reject or ignore this mass of evidence without reason and even a semblance of evidence to the contrary.

KHILAFAT LIBRARY

The proclaimed mission of Jesus was to seek, preach and save the lost tribes of Israel. Following his escape from the cross and sensing danger in staying at the place of his persecution, we find him travelling in disguise to Damascas through Judea, Samaria, Nazareth and to the Sea of Tiberius in search of the lost tribes. The place where Jesus first stayed for a time about two miles from Damascas is even to this day known as Maqam-i-Isa (which means the resting or halting place of Jesus). This place was originally called Rabwah.

Mir Muhammad bin Khawand Shah Ibn-i-Muhammad wrote in his famous book "Rauza-tus-Safa fi Sirat-ul-Ambia wal Muluk wal Khualfa (The Gardens of Purity concerning the biography of the Prophets and Kings and Caliphs) that "the Jews turned Jesus out of the city and Jesus and Mary set out and went to Syria". From Syria Jesus travelled to Mosul and then to Aleppo.

It is stated that during this journey Jesus travelled in-

cognito under the name of Yuz Asaf, the word Yuz stands for Yusu (meaning Jesus) and Asaf in Hebrew means gatherer, namely, one who is to collect the lost sheep of Israel.

We next hear of Jesus in Iran. It is said that Yuz Asaf came to this country from the West and preached there and many believed in him. The sayings of Yuz Asaf as recorded in Iranian traditions are similar to those of Jesus.

(Agha Mustafai, Ahwali Ahalian-i-Paras, 219)

We can then trace Jesus in Afghanistan: In Ghazni (Western Afganistan) and in Jalalabad in the extreme south-east of Afghanistan) there are two platforms which bear the name of Yuz Asaf: for he sat and preached there.

We then find a quotation from Acta Thomae which records the presence of Jesus and Thomas at Taxila.

Jesus, his mother Mary, and Thomas proceeded towards Murree. Mary died there and was buried at a hill top known as "Pindi-Point". The town Muree was until 1875 called Mari and, was named after her. Her tomb adjoining the Defence Tower, is even today called: Mai Mari da Asthan—the resting place of Mother Mary.

KHILAFAT LIBRARY

We can almost with certainty trace the entry of Jesus into Kashmir through a valley called Yusu Margh, which is really named after him and where the race of Yadu (Jews) is still to be found. It lies on the bridle route followed by merchants coming, generally on foot, from Kaghan and Afghanistan. The Kaghan valley on one side touches Kashmir and on the other the Muree hills. Aish Muqam (about 47 miles from Srinagar) is not far from Yusu Margh. In fact it lies on the same route. Aish or Ashush is a perversion of Issa (Jesus).

There is another significant fact which more than anything else, proves that Jesus did come to Kashmir. I give below a few names known to Kashmir history and geography:

Aish Muqam	J-yes-Isa	Yusu-gam	Yusu-para
Arya-Issa	J-yes-th-Issa vara	Yusu-hatpura	Yusu-raja

Issa-Brari	Kal-Issa	Yusu-kun	Yusu-varman
Issa-eil	Ram-Issa	Yusu-maidan	
Issa-Kush	Yusu	Yusu-marg	
Issa-Mati	Yusu-dha	Yusu-nag	
Issa-Ta	Yusu-dhara	Yusu-mangala	

We have traced the life of Jesus from his escape on the cross to his travel and abode in the mountains of Afghanistan and the Vale of Kashmir in a successful search of the lost tribes of Israel and in fulfilment of his proclaimed Divine mission. Another decisive piece of evidence in support of all this is provided by the discovery of his tomb in Mohalla Khaniyar in Srinagar. This is called Rauzabaal and is described as the tomb of Yuz Asaf, the prophet, who is also styled as Shahzada Nabi (the Prince Prophet). This discovery and relevation was made by the Promised Messiah through Divine Guidance and research. Here again we find strong evidence in support of his proclamation. We find a description of the tomb in the book of the British Resident in Kashmir (Sir Francis Younghusband):

> "There resided in Kashmir some 1,900 years ago a saint of the name of Yuz Asaf, who preached in parables and used many of the same parables as Christ uses, as, for instance, the parable of the sower. His tomb is in Srinagar...and the theory is that Yuz Asaf and Jesus are one and the same person. When the people are in appearance of such a decided Jewish cast, is it curious that such a theory should exist ?"

Captain C.N. Enrique in his book "The Realms of God" says :

KHILAFAT LIBRARY

> "During my stay in Srinagar I came upon curious traditions concerning some of the tombs in the city. There is one tomb said to be that of Christ."

Sheikh Al-Said-us-Sadiq, who lived in the third and fourth centuries of HIJRA (Moslem calendar) and who wrote over 300 books, writes as follows:

"Then Yuz Asaf, after roaming about in many cities, reached that country which is called Kashmir. He traveled in it far and wide and stayed there and spent his (remaining) life there, until death overtook him, and he left the earthly body and was elevated towards the Light. But, before his death he sent for a disciple of his, Ba'bad (Thomas) by name, who used to serve him and was well-versed in all matters. He (Yuz Asaf) expressed his last will to him and said: 'My time for departing from this world has come. Carry on your duties properly and turn not back from truth, and say your prayers regularly.' He then directed Ba'bad (Thomas) to prepare a tomb over him (at the very place he died). He then stretched his legs towards the West and head towards the East and died. May God bless him."

Again Abdul Qadir bin Qaziul-Quzat Wasil Ali Khan writes in his book "Hashmat-i-iKashmir" "...the tomb is described by the people of the location to be that of a prophet of the people of the book" which words are generally applied to Christians."

KHILAFAT LIBRARY

Mulla Nadiri, the first Moslem historian of Kashmir, writes about Takhte Sulaiman "... on the other stone of the stairs (of this temple) he also inscribed that he (Yuz Afaf) was Yusu, Prophet of the Children of Israel".

There are some other inscriptions in Persian Sulus Script on the temple Takhte Sulaiman on the flank walls encasing the staircase. One of them says "At this time Yuz Asaf proclaimed his prophethood, year fifty and four" and the other says "He is Jesus, Prophet of the Children of Israel".

The Holy Propbet محمد صلی اللہ علیہ وسلم declared nearly 1400 years ago that Christianity would not decline nor would its progress be retarded until the Promised Messiah, at whose hands the cross was destined to be smashed, appeared in the world. This prophecy indicated that in the time of the Promised Messiah such discoveries would be made as would throw light

on the Christian doctrine of the crucifixion and ascension to Heaven which would be discarded in the face of over-whelming evidence from the Scriptures, medical research and other discoveries. This time indeed has arrived. This, indeed is happening. Like the first night's moon all cannot see it but for how long? The accumulated and entrenched prejudices and misconceptions nourished and held for nearly 2,000 years have begun to be dissipated. Indeed, truth is beginning to assert its slow but undeniable and inevitable claim to recognition. Look at the storm which greeted the Promised Messiah's writing on this subject some 80 years ago. Look how much of what he revealed then to a hostile audience is quietly accepted today. The rest, too, is bound to be acknowledged as the knowledge spreads and the barriers of prejudice and pre-conceived notions tumble down in the face of new discoveries and the truth. Then nations the world over will begin to acknowledge the truth and the ground will be cleared to lay the foudation of a new world order which will free humanity from its present costly conflicts and acrimonious dissensions which so hamper the attainment of the purpose of human creation.

KHILAFAT LIBRARY

Let me conclude my address with certain prophetic words from the Promised Messiah in his book "Tazkira-tush Shahdatain" :

> "The third century from this day shall not pass until all those who look for the descent of Jesus from heaven, Christians or Muslims, will forsake the false beliefs now so fondly cherished by them. Then there will be one religion in the world and one leader. I have been sent to sow a seed and I have sown it. It will now grow and bear flowers and fruit in due season and there is none who can uproot it."

Sources of Material Contained in this Paper.

1. "Massih Hindustan main" (Jesus in India) a book in Urdu by Hazrat Mirza Ghulam Ahmad, Promised Messiah, 1899.

2. Articles on this subject which appeared in "The Review of Religions" in 1903.

3. "The Tomb of Jesus" by Sufi Matiur Rahman Bengalee (Third edition 1975).

4. "Jesus in Heaven on Earth" by Alhaj Khawaja Nazir Ahmad, 1952.

5. "Jesus Died in Kashmir" by Faber-Kaisar, 1976 (English translation 1977).

6. "Jesus Did not Die on the Cross" by Dr. Kurt Berna (original in German).

7. Where did Jesus Die ? by J. D. Shams.

KHILAFAT LIBRARY

The list of well-known books which contain a description of the ointment of Jesus.

(1) *The Qanun* by Bu Ali Sina (Avicenna), Vol. III, P. 133.

(2) *The Sharh-i-Qanun* (a Commentary on the Qanun) by Qutb-ud Din of Shiraz, Vol. III.

(3) *Kamil-ul-Sandah*, by Ali bin Abbas al Majusi (Magian), Vol. II, P. 602.

(4) *A Dictionary of Medicine*, by Rabley Dunglison, M.D., L.L.D. (1866).

(5) *Lexicon Medicum*, by Dr. Hooper, P. 1241.

(6) *The Majmua Baqa'i* (a Collection by Baqa) by Mahmud Muhammad Ismail, Vol. II, P. 497.

(7) *The Tazkara-i-Ulul Albab*, by Daud-uz-Zarir-ul-Antaki (i.e., of Antioch), P. 303.

(8) *The Latin Materia Medica*, Chapter on the Diseases of *skin*.

(9) *The Umatdul Muhtaj*, by Ahmad bin Hasanir Rashidi, Al-hakim.

(10) *The Qarabadin Farsi* (the Persian Materia Medica) by Hakim Muhammad Akbar Arzani ; Chapter on the Diseases of *Skin*.

(11) *The Shafa-ul-Asqam*, by Hakim Khizar bin Ali, Vol. II, P 230.

(12) *The Mirat-us-Shafa* (M. S.) by Hakim Nathu Shah ; Chapter on the Diseases of *Skin*.

(13) *The Zakhira-e-Khwarzam Sbadhi*, Chapter on the Diseases of *Skin*.

(14) *Sharh Qanun* (a Commentary on the Qanun) by Hakim Ibn-Nafis Qarshi, Vol. III.

(15) *Sharh-i-Qanun* (a Commentary on the Qanun) by Hakim Ali Gilani.

KHILAFAT LIBRARY

(16) *The Qarabadin* (Materia Medica) by Ulvi Khan, Chapter on the Diseases of *Skin*.

(17) *The Ilajul Amraz*, by Hakim Muhammad Sharif, Page 893.

(18) *The Greek Materia Medica*; Chapter on the Diseases of Skin.

(19) *The Tuhfatul-Muminin* ; printed on the margin of Makhzanul Adviyah, P. 713.

(20) *The Muhit fit Tib* (Cyclopaedia of Medicine), Page 367.

(21) *The Iksir-i-Azam* by Hakim Muhammad 'Azam Khan known as Nazam Jahan, P. 33).

(22) *The Qarabadin Masumi*, by Masum, bin Karimud Din Shastari of Shiraz.

(23) *The Ijala-i-Nafia*, by Muhammad Sharif of Delhi, P. 410.

(24) *Tibbi-i-Shabbri or the Lawamea-i-Shabbri*, by Sayad Husain Shabbar Kazmi, P. 471.

(25) *The Makhzan-i-Sulaimani* (an Urdu version of Arabic text *Iksir*) by Muhammad Shams-ud-din of Bahawal-pur, P. 599.

(26) *The Shafa-ul-Amraz*, by Hakim Muhammad Nur Karim, P. 282.

(27) *The Tibb-i-Dara Shakohi*, by Nur-ud-Din Muhammad Abdul Hakim Ainul Mulk of Shiraz leaf 360.

(28) *Minhaj-ud-Dukan Badastur-il' Ayan fi'Aml wn Tarkibil Nafiah-lil Abdan*, by the learned Abdul Mana bin Abi Nasar-ul Attar al Israeli Al Karimi (a Jew) P. 86.

(29) *The Zubda-tul-Tibb*, by Abu Ibrahim Ismail bin Hasan ul-Husaini ul Jarjani.

(30) *The Tibbi Akbari* by Muhammad Akbar Arzani, P. 242.

(31) *The Mizan-ul Tibb.*

(32) *The Sadidi* by the learned As Sadidul Gazaruni Vol. II, P. 283.

(33) *The Hav-e Kabir* by Ibn Zakariya, Chapter on the Diseases of *Skin.*

(34) *The Qarabadin*, (Materia Medica) by Ibn Talmiz; Chapter on the Diseases of *Skin.*

(35) *The Qarabadin* (Materia Medica) by Ibn Ali Sadiq, Chapter on the Diseases of *Skin.*

KHILAFAT LIBRARY

BOOKS ON ISLAM

AND

CONTEMPORARY RELIGIONS

1. Holy Quran with English Translation & Commentary.
2. Ahmadiyyat or the true Islam.
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245pp.
3. Invitation to Ahmadiyyat.
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 345pp.
4. What is Ahmadiyyat ?
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88pp.
5. New World Order of Islam.
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117pp.
6. The Christian Doctrine of Islam.
   by Dr. Mufti Muhammad Sadiq D.D.,S.S.P. (London)
7. Where did Jesus Die ?
   by J. D. Shams
8. I s l a m.
   by J. D. Shams
9. Islam in Africa.
   by Mirza Mubarak Ahmad
10. Our Foreign Missions.
    by Mirza Mubarak Ahmad
11. Life of Ahmad.
    by A. R. Dard

KHILAFAT LIBRARY

Can be had from :

The Review of Religions, Rabwah, Pakistan.

PSALMS OF AHMAD

by SUFI A. Q. NIAZ

Price Rs. 15

Order your copy from :

The Review of Religions, Rabwah, Pakistan.

REGD. No. L5746

In the Company of the Promised Messiah

By Ali Muhammad B.A.,B.T.

The long, and much awaited book, "In the Company of the Promised Messiah" by Ali Muhammad B.A.,B.T. Rabwah is available in the market. The book can be had of :

1. Oriental & Religious Publishing Corporation Limited Rabwah, Pakistan.
2. Messers Afzal Brothers Gole Bazar, Rabwah, Pakistan.

The book bears on the history of Ahmadiyyat from its inception to the reestablishment of Caliphate in Islam on May 27, 1908 at Qadian in India.

The author himself, a companion of the Promised Messiah (peace be upon him), is an eye witness of most of the events narrated in the book in a simple and lucid style. He enjoyed the company of notable companions of the Promised Messiah.

Pakistan Rs 10.00
England & other sterling areas £1.00
U.S.A. & other dollar areas $2.00

KHILAFAT LIBRARY

REVIEW OF RELIGIONS

IS ALSO AVAILABLE ON

MICRO-FILM FROM UNIVERSITY MICRO-FILMS
A XEROX COMPANY, ANN ARBOR,
MICHIGAN, 48106 U.S.A.

Printed at the Nusrat Art Press, by Malik Basharat Ahmad and published by M. Masud Ahmad B. A. Rabwah, Pakistan, from the office of the Review of Religions, Darulsadar, Rabwah.